

AN
EXAMINATION
Of a Late
DISCOURSE
OF THE
GROUNDS *and* REASONS
OF THE
Christian Religion.

WITH THE
APOLOGY for Mr. WHISTON'S
Liberty of WRITING.

Deut. iv. 2. *Te shall not add unto the Word which I command you,
neither shall you diminish ought from it.*

*Possumus Hebrais respondere ubi in nostros insurgunt, ea
quæ a scriptoribus novæ Legis edita sunt, non solum divina
instigatione, & magna Sapientia elucubrata fuisse; sed etiam
data opera edita, ad imitationem eorum qui veterem Scripse-
runt legem. Aug. Justin. Com. in Ps. 18.*

L O N D O N :

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EXAMINATION

DISCOURSE

ON THE

CHRISTIAN RELIGION

WITH THE



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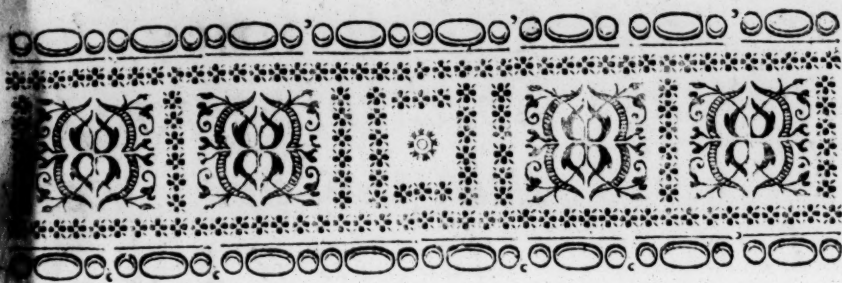


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TO THE
READER.



RIDICULE, a noble
Author, makes the
Test of a true or
false Religion; and
thinks that the Jews might
have done more harm to
Christianity this Way, than
they did by all their other
Methods of Severity.

Earl of
 Shaftsbury
 his Letter
 concern-
 ing Enthu-
 siasm.

My Lord cou'd not but
 know, however he dissembles
 it,

it, that Christianity has long ago stood this formidable Trial, and has been more than once set in a ridiculous Light, both by Jews and Gentiles, by Celsus, by Porphyry, by Julian, (the greatest Wits of their Times) and above all, by Lucian, who makes himself very merry with ringing Changes upon the Doctrine of the Trinity, and several other Christian Tenets, and banters the Way and Object of Christian Worship archly enough: Upon whose Plan Mr. C.... has formed his Grounds and Reasons, &c. and set them forth in English for the Benefit

To the READER.

vii

Benefit of all well-disposed Gentlemen, who cannot read Atheism in the Original.

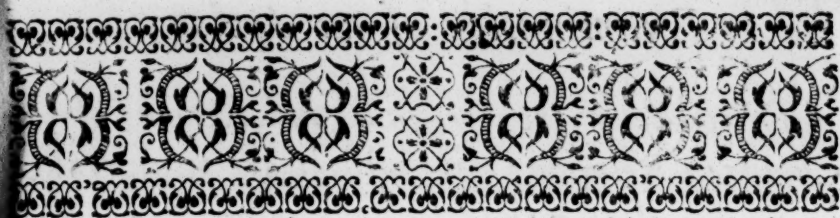
As Mr. C....., you'll see, has some of the Wit, and more of the Malice of Lucian, I heartily wish him the same Success, which he will undoubtedly meet, if the Gentlemen whom it principally Concerns, and whose Time is more their own, and Abilities greater than mine, would be pleased to remember the solemn Promise they once made us, With all faithful Diligence to banish and drive away all erroneous and strange Doctrines,

Office for
Ordering
Priests.

ctrines, contrary to God's Word, and to use both publick and private Monitions and Exhortations, as well to the *Sick* as the *Whole*, within their Cures, as need shall require, and Occasion shall be given.

If the Book I censure be owned by Mr. C....., or any one else, my Bookseller is at Liberty to tell my Name to any Body who thinks it worth his while to ask after it.

Your Humble Servant,
The EXAMINER.



AN
EXAMINATION
OF AN
APOLOGY
FOR
Mr. *Whiston's* Liberty of
WRITING.



Have waited some time,
to see whether the Incom-
parable *Phileleutherus* of
Leipsic, who gave (about
ten Years ago) so severe a
a Rebuke to a *Discourse on*
Free-Thinking, would do
Mr. C—— the Honour to take Notice of
another late Performance of his, entitled,
A

An Examination of an Apology for

A Discourse of the Grounds and Reasons of the Christian Religion: In which he undertakes to prove that poor Christianity has no Ground to stand upon, nor any Reason for its Support.

I fancy he has failed in his Design, since neither the aforesaid *Phil.* nor *Dr. Waterland*, nor *Knight*, nor *Lupton*, nor any of the late learned and strenuous Defenders of our *Common Christianity*, have given themselves any Trouble about him. Nay, *Mr. Whiston* himself, who loves uncommon Notions in Religion, and writing about them, the most of any Man, has, tho' provoked by this Author, taken no Notice of him; whether it be a *Finesse* of *Mr. Whiston's*, an Agreement to be so used, for which he has received an Equavilent in the prefixed *Apology* for *his Liberty of Writing*; or whether he is convinced that his *Essay* towards restoring the *True Text of the Old Testament* be fully answered, I take not upon me to determine.

So that it is fallen to my share to grapple with this Champion of *Atheism* and *Infidelity*, who seems to defy Opposition and,
be

be certain of Victory ; but by that Assistance, which he lays very little Stress upon, I mean the *Grace of God*, I hope to give a tolerable account of him before I leave him.

He opens with an Apology for Mr. *Whiston's Liberty of Writing*, meaning throughout, the *Liberty* He himself has taken, when he represents *all Religion* as an *Imposition* on Mankind, the *Jewish* as derived from the *Pagan*, the *Christian* falsely and uncertainly deduced from the *Jewish*, all of them standing in an *equal Degree of Probability*; our blessed Saviour's Doctrine, and the Method of delivering it, as drawn from the Philosophy and Discipline and Practice of *Pythagoras*: His Miracles as no Proofs of his Divine Mission: His *Apostles* and *Evangelists*, as teaching they knew not what, and writing that they could not prove : The Ancient *Fathers of the Church*, sometimes as *Dolts* and *Loggerheads* ; and sometimes as *wilfully wicked* and *designing Men* : The Modern, as treading in the same Steps ; All of them necessarily depending upon the Prophets of Old, who were

no

Pag. 22. no better, Mr. C ——— says, than *Gypsies* or *Fortune-Tellers*, making a *Trade* or *Livelihood*, as he calls it, of *their Divine Faculty*.

Bating these and the like Positions, his Book is a very harmless Book: And I must confess, that in the main I am not displeased at that which is his Apology: being persuaded that every Man who is capable, has a Natural Right to Judge for himself in Matters of Conscience; that free and impartial Debate is the likeliest Way to bring every abstruse Matter to a clear and fair Conclusion: That our common Christianity would be no Sufferer, but a Gainer by such Disquisitions; and above all, that Persecution for Opinions which have not an Influence upon Practice to the Detriment of Civil Society, is the most *Unnatural*, *Ungodly* Action in the World, by no Means to be justified or accounted for.

But then I would with some Deference observe, that Things which in their own Nature are *incomprehensible*, are no proper Subjects for Dispute: Such are the *Mysteries of Godliness*, which St. Paul says are without

out Controversy: 'Tis in these and the like Cases, sufficient that our Enquiries reach no farther than the *Truth of the Revelation*; if that be proved Genuine and Authentic, what it delivers irreconcilable to Mathematical Demonstration or Proof, must be received upon the Foot of that Religious Assent, which is called *Faith*.

I heartily wish Success to every severe and impartial Enquirer after Truth. But when Mr. C—— professes himself such a One, I own I have not Charity enough to believe him. He seems to me (however he may deceive himself) to be as much prejudiced as any Man that ever wrote. To read with one particular indirect View, and to be anxious for a Side, whereon there is the least, even circumstantial Evidence, the least Appearance of Probability. He perfectly is pointed at by *Tertullian*, when he says, *Est hoc Solenne Perversis & Idiotis & Hereticis jam & Psychicis universis, alicujus capituli ancipitis occasione; adversus exercitum Sententiarum Instrumenti totius armari.* Tert. de Pud. c. 16.

Mr. C——, however prodigal he may be of the Character of a Christian, seems very fond of that of a Scholar and Gentleman: I know Some who allow him the Former, and the Tenderneſs he every where expreſſes towards his Adverſaries, particularly the Men of the *Sacred Order*, who are (as he imagines) and have been his moſt violent and unreaſonable Oppoſers, ſufficiently juſtifies his Title to the latter. Herein indeed he but acts up to the Principles of Juſtice: For allowing the Biſhops of the ancient Church to have been *Rogues* and *Fools* (as he repreſents them) yet Envy it ſelf muſt confeſs, they of the *Modern*, and eſpecially this *Proteſtant Part*, are the perfect *Reverse* of their *Predeceſſors*: Amongſt whom, there is now neither Spot nor Blemiſh, and who might typically be pre-figured by that Promise made to the Children of *Iſrael*, *Against any of whom, a Dog was not to move his Tongue.*

Exod. 11.

The Honour and Intereſt of the CLERGY are what Mr. C——— profeſſes to have very much at Heart, and his Scheme of *Liberty*

Liberty of Writing, he says, is the only Way to encrease both. That is to say, in plain *English*; 'Tis an Honour to them to turn *Atheists*, and for their Interests to have a publick Stipend for the Propagation of *Infidelity*.

But this he is aware is not easy to be compassed, so long as *Church Authority*, which he calls the *sole Foundation of Unity and Uniformity in Matters of Religion*, is kept up amongst us: And therefore all Engines at work to demolish this Barrier of *Heresies* and *Schism*, and open a free Commerce with *Humour* and *Fancy*. But I pray why may not the Church, like other Bodies Politic, be allowed to prescribe Laws to her own Members? Or, in other Words, why may not People arrived at the Years of Discretion, oblige themselves to the Performance of such and such rational Actions? Or profess that in some Points they are all of a Mind? No, that's impossible, says Mr. C—, and thus he argues. Because *Titius* is fatter than *Caius*, therefore they cannot alike comprehend how the Three Angles of a Tri-

angle

Pag. 39.
Ap.

angle are equal to two Right ones; or because *Monock* has but one Eye, therefore his Understanding can never be of a Size with a Man who has both: For, says he, God himself, by forming Men as he has done, and by placing them in their present Circumstances seems to have designed, that they should not agree in Opinion, or at least seems not to have designed that they should agree.

The Liberty allowed in *Holland*, is not so great as he may have been informed: The Truth is this, The *United Provinces* being made up of a Combination of several Free Cities, he who finds his Opinion not countenanced in one City so much as he desires, may retire to an other, where it is publicly allowed: Yet even in *Holland*, the famous *Monfieur Le Clerc*, is, or lately was, under an Interdict to preach or read Lectures publicly, for some conscientious Reasons which give Umbrage to the *Calvinistical* Establishment there: So far are that wise People from tolerating any Doctrine that may disturb the Public Tranquillity, that they will not endure the spreading of any, which they

they take to be Spiritually Dangerous, or are eminently contradictory to the received ones, as appears from the Instance now related, and the late Banishment of the learned *Episcopus*, for not subscribing to the Decrees of the Synod of *Dort*.

As for Enthusiasm and Superstition, by my Lord *Shaftsbury's* Leave, they are as mildly treated in *England* now, under the prudent and pious Administration of his Majesty King *GEORGE*, as ever they were in *Greece* or *Rome*. Reason never had fairer Play, Politeness never more prevailed, Learning and Science were never so fair and flourishing among us as at present: And wonderful is the Harmony, Temper, Friendship, Charity and Peace, which arises from the Contrarieties allowed and tolerated by Law. Nay, if I thought it for the Honour of my Country, I could make appear also, that *Rome* in height of Glory and Grandeur, with Six Hundred different Religions in it at the same time (which Mr. C— proposes to our Imitation) had not greater Variety of Professors, than we of this little happy Nation can Occasionally boast of.

But

But when he adds, *This had not the least effect on the Peace of the State*; He is, under favour, contradicted by the Historian, who more than once takes notice of Religious Differences among the *Romans*, and the Disturbances occasioned by setting up one Altar against another. The Murder of *Socrates* will be an everlasting Blot to the *Athenians*: Who more gentle in Rebuke than he? Who less offensive in Life and Manners? And yet, Who more severely treated by superstitious Enemies? Who more mild in Admonition, more Easy and Complaisant in Instruction, than *St. Paul* to the same *Athenians*, and afterwards to the *Ephesians*? Who more boisterous and tumultuous there upon, than *Demetrius* and the Craftsmen? I remark these Things to shew that the Spirit of Persecution has prevailed with *some* who did *not* profess Christianity; altho' my Lord and Mr. C—— assert, That *Enthusiasm and Superstition being mildly treated never raged to that degree as to occasion Bloodshed or Persecution*,

Unity,

Unity, which is the *Basis* of *Liberty* Mr. C—makes to be the *Destroyer* of it : Whence I think I can gather what sort of *Liberty* He contends for, *viz.* A *Liberty* to scatter *Firebrands, Arrows and Death* ; A *Liberty* to root up and destroy well settled *Foundations* : A *Liberty* to teach Men that they are under no *Obligation* from the *Law* of *God*, whence they will not fail to deduce a civil *Enfranchisement*, and take themselves to have a full *Discharge* also from the *Precepts* of the whole *moral Law*.

Before I examine Mr. C——'s *Theses*, I shall give the Reader what I take to be the *Sum* and *Substance* of them, in the following *Propositions* :

1. That the chief *Proofs* of *Christianity* are to be drawn from the *Old Testament*.

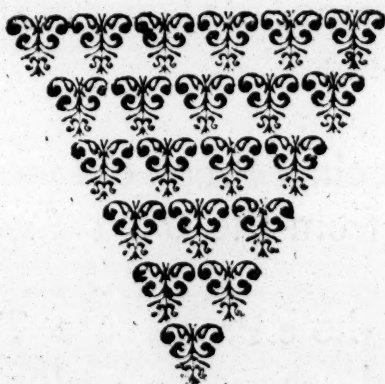
2. That *all* those *Proofs* are *Typical and Allegorical*, and therefore nothing certain can be concluded from them in favour of the *Christian Religion*.

3. That

3. That the *Apostles* and *Primitive Fathers* of the Church in citing the *Old Testament* for the Proof of *Christianity* argue *Allegorically* that is *inconclusively*. And consequently, in the

4th. Place, That the *New Testament* has no *Foundation* to subsist upon.

This he calls the **FOUNDATIONS** and **REASONS** of the **CHRISTIAN RELIGION**.



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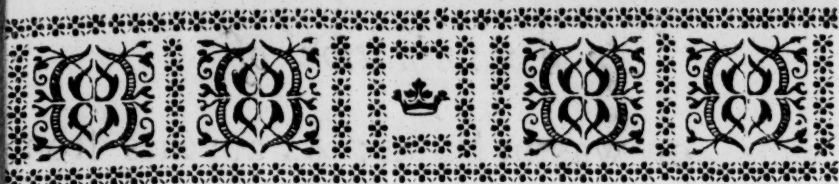
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EXAMINATION

Of a Late

DISCOURSE

OF THE

*Grounds and Reasons of
the Christian Religion.*

CHAP. I.

*That Christianity is founded on Judaism,
or the New Testament on the Old.*



F by *Judaism* Mr. C—
means that System of
Laws delivered by God
to *Moses*, and by Him
to the *Jews*, I affirm
that the Promise of the
Messiah, which implies

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Christianity, was made by Almighty God
to the Patriarchs, long before *Judaism* had a

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An Examination of

Name, or was in being: As appears from what God said to *Abraham* (who was the Great Grandfather of *Juda*, of whom the People were called *Jews*, and their Profession *Judaism*) when he blessed him, and
 Gen. 12. 3. and said, *In thee shall all the Families of the Earth be blessed*: And this before any Covenant was made, that might in the remotest Sense be called *Judaism*, four hundred and thirty Years before the Delivery of the Law, which alone is properly so termed.

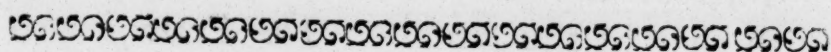
Dem.
 Evang.
 l. i. c. 5.

The New Testament therefore, or *Christianity*, is so far from being founded on the Old, that the Old is really founded on the Promises made of the New. To this Purpose is that Observation of *Eusebius*, *That Christianity is nothing else, but the old Patriarchal Religion revived, and a Restitution of that Primitive Simplicity and Liberty that was before the Law of Moses*: And that now there lies no more Bonds upon the Consciences of *Christians*, than did upon the antient *Patriarchs*, saving those Improvements our Saviour hath made upon the Law of Nature, and those few positive Institutions of his, expressly set down in the Gospel: And that Men obeying these, are at Liberty to Conform to whatsoever common Reason and Equity, or publick Authority shall impose.

This

This of *Ensebius*, is in effect the same with that of the Apostle: *The Promise that* ^{Rom. 4. 12, 13.} *he should be the Heir of the World, was not to Abraham and to his Seed through the Law, but through the Righteousness of Faith, which he had, being yet uncircumcised: that is, before any Covenant was made.* Again, he puts this Question: *Wherefore then served the* ^{Gal. 3. 19.} *Law?* And answers, *it was added, προστίθη*, it was a sort of Superstructure, or rather an Interim, a *Parentthesis*, which when it shall be left out, the former and the latter part join together again, without any Interruption of the Sense. That is, when the Law, which is but a temporary Provision, shall be taken away; the primitive Patriarchal Religion, and that brought in by our Saviour, shall be of one Piece, the latter going on where the former ended.

It is not to be denied that there are a Multitude of Prophecies and Types of Christianity in the Old Testament; but all those Prophecies and Types are but so many Remembrancers of the foregoing Promise of the *Messiah*: which Promise being antecedent to them all, cannot, as Mr. C— advances, be *Originally* deduced from them.



CHAP. II.

*That the Apostles ground and prove
Christianity from the Old Testa-
ment.*

THAT the Apostles do prove *Chri-
stianity*, and strongly too, from the
Old Testament, is true; but that they lay
the *Foundation* of it there, is not so: Not
a Man among them does so much as inti-
mate it, but on the contrary, they declare
1 Cor. 3.
11. *Jesus Christ* to be the *Ground* of their Preach-
ing and Ministry, and that *other Founda-
tion can no Man lay*: Indeed they often
alledge, that this is He, (the Messiah) whom
Acts 26.
22. *Moses and the Prophets did say should come*:
but that *Moses and the Prophets* were the
first who said so, does, I think, no where
appear. They are only brought by the A-
postles as good Evidence and Testimonials
of the Truth of what they advance. Now a
Truth may be established by, but can never
be said to be grounded upon, that is, have
its Foundation or Original in a Testimony;
because

because a Testimony is an Evidence of what went before, and must in the Nature of it, suppose something previous to it. Christianity therefore which is grounded upon its Author, was from the Beginning, which *Moses* and the *Prophets* were not. And I do not see how any thing Pre-existing, can with any Propriety of Speech be said to be grounded upon what comes after it. So that Mr. C—'s Notion of the New Testaments being grounded on the Old, is as if he should declare that the Foundation of his House lay in the Garret, or that the Battle of *Ramilly* was grounded on the *Gazette*.

Mr. C— is so fond of this Opinion, that he will needs make our Saviour prove the Truth of *Christianity* (that is his Doctrine) to the two Disciples, in their Walk to *Emmaus* from the Old Testament. What if he did? What has receiving *Proof* and *Confirmation* of a Doctrine thence, to do with its being grounded there? But, as it happens, the Case is quite otherwise. Our Blessed Lord in that Conference, corrected only the False Notions they had entertained of the Person of the *Messiah*,
and

An Examination of

and shews them what sort of a Man the Scriptures had foretold he should be: Their Diffidence had arisen from the Hardships they had seen him undergo, and the cruel Death he had lately suffered, all which was contrary to the National Expectation of the *Messiah*. Our Lord therefore explains to them out of *Moses* and the *Prophets*, how that these Things must come to pass; and reconciles the seemingly different Characters of a *Sufferer*, and the *Messiah*: This Explanation related only to the *Person* of Christ, but not one Word about *Christianity*, or the Doctrine which he taught: This he always left to prove it self: And throughout the whole Gospel, wherever he quotes the Scriptures, 'tis generally more to justify his Mission and personal Actions, than to give any immediate Sanction or Authority to his Precepts. O

Fools and slow of Heart to believe all that the Prophets have spoken! Ought not Christ to have suffered these Things, and to enter into his Glory? And beginning at *Moses* and all the *Prophets*, he expounded unto them in all the Scriptures, **THE THINGS CONCERNING HIMSELF.**

Luke 24.

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Well,

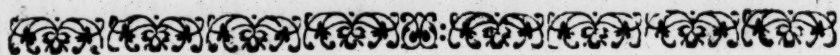
Well, but the Apostles prove *Christianity* from the Old Testament.

So far as the Birth, and Life and Death, the Resurrection and Ascension of the blessed *Jesus*, the Mission of the Holy Ghost, the Calling and Sending forth of the Apostles, the general Invitation of all Nations, &c. with several attending Circumstances may be called *Christianity*; 'tis true, they are to be found in the Scriptures of the Prophets: And this is what the Apostles and our Saviour before them advise the Searching of the Scriptures for; as sufficient to shew that *Jesus* was the *Messiah* therein mentioned. This is plain from every Text Mr. C—— himself produces. They who were so convinced, generally embraced his Religion: Not because every Point and Precept of it could be proved by the *Old Testament*, but because they understood from the *Old Testament* that *Jesus* was the Teacher whom they were there directed to *hearken to*. But if by *Christianity* proved from the Old Testament, Mr. C—— means not only all the Historical, but also the Doctrinal Parts of it are to be found there, 'tis no more to be allowed him, than that *Judaism* is the Foundation

dation of it; nor will he have any better Success in proving this than that.

Page. 5, 6. *Christianity*, properly speaking, did not commence till *Jesus* was *Christ*; that is, till He was baptized and anointed publicly by the *Holy Ghost*: But the ingenious and accurate Mr. C— rightly distinguishing the *Apparatus* from the *Thing it self*; inform us, that *Mary*, *His* being with Child by the *Holy Ghost*, and the Angels telling her, *She shall bring forth a Son and call his Name Jesus*, is *Christianity*: *His* lying in a *Manger*, the *Appearance of Angels*, and a *New Star*, is *Christianity*: And that his *Birth* at *Bethlehem*, his *Flight* into *Egypt*, and the *Slaughter* of the *Infants* are so many Parts of *Christianity*: Nay, he proceeds so far as to call *Judas's* hanging himself, *Christianity*. All which Things, says he, were foretold to come to pass under the Gospel Dispensation; but were done and over, all but the last, before the Gospel Dispensation was promulged: *i. e.* before our Lord began to Preach.





CHAP. III.

*That the Old Testament is the Canon
of Christians.*

INDEED, adds Mr. C——, to speak Page 13:
*properly, the Old Testament is yet the true
sole Canon of the Scripture, as it was in the
beginning of Christianity.*

I grant him that the Old Testament is a true Canon of Scripture, but that it was the sole Canon, even in the beginning of Christianity, will meet with some Difficulties 'ere it comes to be proved : When our Saviour began to exercise his Ministerial Office, in which he not only very much improved the Moral Duties of the Law, but added *de novo* sundry unheard of Precepts ; they who received and lived up to those Precepts, had, I hope, a Canon not to be found in the Old Testament. In this Case, whether the *New Testament* be true or false, it matters not ; so long as Men
C make

An Examination of

make it their Rule to walk by, the *Old* one cannot be the *sole* Canon: Where there are two Rules complied with, how can either of them be called *sole*? Neither is the Old Testament the *sole* Canon of Scripture now, for the same Reason. Mr. C— should have asserted *that it ought to be*, but then we would not have taken his Word for it, without farther Examination.

Page 14. But why must we not be allowed to make the New Testament our Canon? Because, says Mr. C —, *they are all occasional Books*: So was every Book since the World began, writ upon some Occasion or other; and according to this Way of Argument, there is no such Thing as a Canonical Book under the Sun.

Dr. Have on Church Authority. But a great Authority says, *They are not a Digest or System of Laws for governing the Church*. I am persuaded the learned Doctor means (I have not seen his Sermon) that there are not Rules of Discipline there laid down for the perpetual *external* Government of the Church; And how should there? For Discipline is in the very Nature of

of it changeable, sometimes necessarily, and sometimes for Convenience, according as Times and Seasons, and Exigencies do require : Our Saviour and his Apostles were not so weak as to give peremptory Orders and unalterable, about Things in their own Nature indifferent, but left the Manage of them to the occasional Discretion of their Successors for ever. But Mr. C. would apply this to the Doctrines and moral Truths of the Gospel, which being fixed and immutable, are a standing and unchangeable Rule to all Christians to the end of the World ; and as such, are delivered and recommended in the New Testament.

And what does it make more to his Purpose, that the Books of the New Testament *were not joined together in one Body or Collection, nor declared by any Humane Authority, to be Canonical, till the Seventh Century?* Were none of them so? Or was not the most material Part, *viz.* the Gospels, declared Canonical by St. John himself, at the latter end even of the First Century? But Mr. C—— would persuade us that the Church had no set Form of Doctrine at

ibid.

Page 16.

Grabe Spic.
p. 320.

ibid.

that Time, except what was contained in the Old Testament, and has the Hardiness to assert that the *knowing in Antiquity*, and particularly Dr. Grabe does affirm, *That there was no new Canon of Scripture, or any Collection of Books of Scripture made, whether of Gospels or Epistles, during the Lives of the Apostles.* Whereas the DOCTOR affirms the very contrary, in that very Page of his *Spicilegium* which Mr. C— refers us to. His Words are, *Hoc* (speaking of fixing the Canon of Scripture) *non statim ab initio Ecclesie, vivis adhuc Apostolis factum*: That is, this was not done in the Beginning of the Church, or Christianity, while *all* the Apostles were living: (which Opinion has obtain'd among some People.) But although *All* were not alive, yet *some* of them might; and Dr. Grabe surely thought so, when just after he says, *Prima Certi Canonis & quidem solorum Evangeliorum fundamenta jacta sunt, exeunte seculo primo ubi perlatis jam in Omnium, ipsiusque adeo Johannis, notitiam, supradictis tribus Evangeliiis (Matthaei, Marci & Luca) approbavisse ea Johannes, & veritatem Scriptorum sub Testimonio confirmasse dicitur.* This Quotation of the Doctor's is taken from *Eusebius*,

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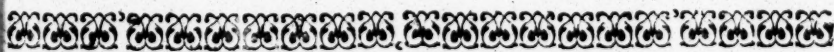
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sebius, who affirms the Truth of it, to which the Doctor adds, *Nec quisquam de hujus Traditionis veritate dubitavit.*

I could point out another Book in the New Testament, beside the four Gospels, which is also declared to be *Canonical* by *Apostolic* Authority: I mean the Epistle to the *Colossians*, which was ordered by the Apostle himself to be read in the Church, as a Rule and Direction for them to walk by, which I take to be a Declaration of its being Canonical before the Seventh Century. And this single Instance, if it be true, (and I challenge Mr. C—— to disprove it) is sufficient to shew that the Old Testament is not the sole Canon of Scripture.



CHAP. IV.

It is a common and necessary Method for
New Revelations to be built upon and
grounded on precedent Revelations.

Page 20.

IF Mr. C—— could have made good what he attempted in the foregoing Chapter,

Chapter, viz. That the New Testament is of No Authority with Christians; he need not have troubled himself in this, how the *Revelation* of it is *built and grounded*: But lest we should still retain some Value and Respect for it; he now lays himself out, to set the *Mission* of *Moses*, the *Mission* of *Zoroaster*, the *Mission* of *Mahomet*, that of the Holy *Jesus*, of the *Talapoins* and *Brachmans*, upon an equal Foot, and make them dependant upon each other. This is such a piece either of impotent Malice, or humour-some adventrous Infidelity, that is as fit as any thing I know of, to be read with *Miguel Cervantes*, or, according to Mr. C —, P. 41. Pref. With *Ecclesiastical Historians*. But let us see,

Quid Dignum tanto feret hic Promissor hiatu.

P. 20, 21. This Method, says he, of introducing Christianity into the World, by building and grounding it on the Old Testament, is agreeable to the common Method of introducing New Revelations (whether real or pretended) or any Changes in Religion, and also to the Nature of Things.

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May Mr C——be pleased to be informed that building *Christianity* upon the old Testament was not the method of introducing it into the World: But the Life and Doctrine and Miracles of the blessed *Jesus* and his Apostles, among which the chiefest was his Resurrection from the Dead. The first Preachers of the Gospel laid the whole stress of their Faith upon this one Principle. This was the Resolution of all their Disputes with the unbelieving World: and when Men in those Days enquired after the Truth of the Christian Religion, the only State of the Question was, Whether Christ were risen from the Dead? Not the *Prophecy* of it, but the *Fact*. This alone without the assistance of any other Proof, was thought such a forcible and convictive Confirmation, that it superseded the Consideration of all other less evident and important Reasonings; and where this was not able to prevail upon the Minds of Men, they despaired of any Success from any other Topics and Principles.

Parker's
Dem. of
the Div.
Author.
of the
Christian
Religion.

This I hope cannot be called a *Common* Method of Introducing a New Revelation, whatever

whatever building upon the old Testament may : So that in this respect *Christianity* and the Author of it have a Singular and more convincing Proof of being true and genuine, than any other Mission and Missionary that have been since the World began.

Here also I beg leave to remind the Reader of what is before advanced ; viz. That *Christianity* in the Promise made to *Abraham*, is prior to the *Revelation* made in the Law of *Moses*, which Law deduces its original from thence. *The Promise that He should be the Heir of the World, was not to Abraham or to his Seed through the Law* Says St. Paul, but before it ; and therefore every Type in the Law, and every Prophecy in the Prophets relating to the *Messiah*, i. e. to *Christianity*, are built and grounded upon the foregoing *Promise*, which Promise is it self grounded upon nothing but the mere Grace and Goodness of Him whose *Judgments are Unsearchable, and his Ways past finding out.*

Rom 4. 13.

Rom. 11.
33.

Since then the New Testament or Revelation is not built and grounded upon the old ; what becomes of the *Necessity* which
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ment Mr. C — contends for, that it *must*
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The Nature of Things at the time of
the Promulgation of the Gospel, did not,
as Mr. C — says it did, infer a *Necessity* of its
being grounded on a *precedent Revelation*;
but rather the contrary. For the Terms of
the Gospel are general, its Invitation Uni-
versal; whereas the Law is *particular*, chief-
ly concerning the *Jewish Nation*.

Moreover the Establishment of Christi-
anity is *perpetual*, but *Judaism* is *temporary*,
and almost done away: Now I cannot see
how the Nature of Things can infer a Ne-
cessity which is contrary to common Pru-
dence: Nay, is it not a Contradiction in
Terms to say, *That an unchangeable Institution*
can subsist upon a perishable Foundation?

Furthermore, since the whole World is
to come under the Standard of the Gospel;
since Christ must have *the Heathen for his In-*
heritance, and the utmost Parts of the Earth for ^{Psalms. 2.}
his Possession; surely nothing less than *De-*
monstration of the *Legality* and *Reasonableness*
of such *Submission*, which is not to be gained
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by *Force* or *Violence*, must in the *Nature* of *Things* be required, that this *Prophecy* may have its Accomplishment. Now *Prophecy* of it self is no *Proof à priori* to an inquisitive *Heathen* of this *Matter*, unless you reconcile it to some unquestionable subsequent *Fact*, that He is made acquainted with: But *Facts* are of *themselves* sufficient to his *Conviction*, without *Types* and *Prophecies*: Therefore again there is no *Necessity* for grounding and proving the *New Testament* upon the preceding *Types* and *Prophecies* of the *Old*.

If Mr. C — could gain this Point, *viz.* That one *Revelation* infers the *Necessity* of a preceding One, 'tis easy to see that He would not stop there. For he tells us, P. 22, 23. *That many of the Religious Precepts of Moses were borrowed from the Egyptians, to whose Established Church the Israelites seem to have been Conformists, not excepting Joseph himself.*

The *Hebrews*, 'tis certain, were corrupted by the *Egyptians*, and by learning the *Works* of the *Heathen* among whom, they were mingled. But that the *Law of Moses*, either in the *Ritual* or *Preceptive* Part of it, is
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in any sort formed upon the *Egyptian*, or any other Heathenish Plan, never yet was, and sure I am, never can be made appear. With how much more Probability does the learned *Huetius*, in his 4th Proposition prove, *That very many Heathen Ceremonies were but corrupt Transcripts of the Hebrew; and that most or all of the Pagan Gods and Goddesses, and the cheif of their Exploits do center in the Person and Action of Moses, the Hebrew Law-giver, and his Wife Sephora.*

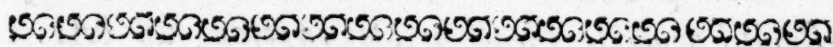
Dem.
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Less probable is it, *that the Patriarch Joseph should practise Heathen Divination*, as Mr. C. says he did, *on whom the Holy Spirit of God rested in so peculiar a Manner*: Nor is it at all likely that he should join with that stupid People in their Idolatrous Worship, who was Himself worshipped by them under the Similitude of *Apis* or *Serapis*, which was an Ox, with a Bushel over his Head, representing his Providential Labour, in feeding them during Seven Years Famine, which happened in the Time of his Administration: Charity will rather encline us to think, that he constantly worshipped the God of his Fathers, who is the God of *Israel*; and since there were no Religious Tests for Places in

ibid.

those Days, his Credit with the King might easily excuse *him*, who was the first Favorite, for not complying with the Religion of the Country.

I shall not give the *Alcoran* of Mahomet, nor the *Dreams* of Zoroaster, of the Siamese and Brachmans, the Honour of a competitive Examination with *Christianity*, unless Mr. C— will speak out, and own that he takes them to be of equal Authority.



CHAP. V.

That the chief Proofs of Christianity from the Old Testament, are urged by the Apostles in the New.

Pag. 26.

WHAT Mr. C—— so roundly assumes in the Proposition, he softens in the Proof of it. For there he says, *That the chief and principal of those Proofs may be justly supposed to be urged, &c.* But why so? It seems more agreeable to the Goodness of God, to direct the Apostles, who were all divinely

divinely inspired, and for that Reason could not err, to the more *remote* Proofs, and those of most *difficult* Interpretation, leaving the more plain and obvious, to Men of less eminent Gifts and Qualifications; and this is really the Case. For the Proofs which the Apostles draw from the Old Testament in Confirmation of the New, are neither the Principal nor the Plainest; because there are many *plainer* than they, and the Principal is the *Resurrection of our Saviour*, not as contained in the *Old Testament*, but as they were Eye-witnesses of it *themselves*.



CHAP. VI.

That if those Proofs are valid, Christianity is invincibly Established on its Pag. 26.
true Foundation.

WHether those Proofs be true or not, *Christianity* stands upon a sure Foundation, being built, as before observed, upon *Jesus Christ* himself; and the Scriptures of
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the Prophets are Proofs of it, so far only as they testify of Him. *Other Foundation can no Man lay*: Therefore Jesus and his Apostles could not lay the Ground of Christianity any where else.

2 Cor. 3.
11.
Pag. 27.

Chap. I, 19.

Mr. C——being well aware that the Miracles wrought by our Saviour and his Apostles, are strong Attestations of the Truth of the Doctrine which they taught, endeavours to invalidate all Proof drawn from Miracles, by preferring Prophecy abundantly to them; in order to which He makes St. Peter in his Second Epistle argue thus. Laying this Foundation, that Prophecy proceeds from the Holy Ghost, it is a stronger Argument than a Miracle, which depends upon external Evidence and Testimony.

2 Peter
c. I. v. 18,
19.

But let us hear the Apostle himself. *This is my Beloved Son in whom I am well pleased. And this Voice which came from Heaven we hear'd when we were with Him in the Holy Mount. We have also a more sure Word of Prophecy whereunto ye do well that ye take heed.*

The true Sense of this Passage will be obvious enough, if we consider that the

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He was propagating the Faith among his own Countrymen the *Jews*, to whom this Letter was addressed: Some of whom might possibly say, that he was deceived in this Particular, and that he fancied only he heard such a Voice: Lest this should be the Case, he refers them back to the Scriptures of their own Prophets, where the *Transfiguration* is described, where Christ is called *the Son of God*, and the *Jews* admonished to *hearken unto Him*. So that the Words, **MORE SURE**, do not affect the Credit of *St. Peter's* Testimony but are an Appeal to the very Prejudice of his Countrymen, in Confirmation of the Truth of what he told them, who could not but know from the Scriptures such Things must come to pass: This I take to be the true sense of *St. Peter*, and so does *St. Austin*: If the Apostle had written to the *Gentiles*, how could he have called Prophecy which they totally rejected, a *more sure Word*? So that it evidently must be referred to the Partiality of the *Jews*, who, if they would not take the Apostles Word which was **SURE**, might be satisfied from Prophecy, which they esteemed **MORE SURE**.

Serm. 27:
de ver
Apost.

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Our *Reasoner* endeavours to ground the
 same Doctrine (the Insufficiency of Mira-
 cles) upon those Words of our Saviour: *If they*
hear not Moses and the Prophets neither will
they be persuaded, tho one rose from the Dead.
 We shall see him have as bad Luck with
 the Master, as with his Disciple. Our Lord
 in those Words intends not a Comparison
 between Prophecy and Miracles, but shews
absolutely, that perverse obstinate Men are
 incapable of *any Conviction* whatsoever! and
 that the Methods which God's Goodness
 had prescribed were as effectual to the Be-
 nefit of Mankind, as any that created Wis-
 dom could find out. But what would be
 the Issue if Mr. C — could prove Miracles
 to be *less* evident than Prophecy and *Chri-*
stianity to be grounded thereon? Then Jesus
 and his Apostles would have the *Concurrence*
of all Sects of Religion among the Pagans, who
 P. 27, 28. *Universally built their Religions on Divination,*
and also made a great Part of their Religion
to lie in the Practice of that Art. That is, it
 would be all guess Work or conjectural, as
 Divination, among the Heathen was; His
 Notion of Christianity, resting upon Prophe-
 cy, and Prophecy being Uncertain, is not
 much unlike the *Indians* Notion of the Earth
 resting

resting upon an Elephant, and that Elephant's
standing upon a Tortise : The one has as
good notions of Religion, as the other has of
Geography or the *Copernican System*.

I presume I need not follow my Author
through every perverted Text of Scripture,
through every perplexed Bay of Reasoning
he would take shelter in : If the Proposition
he lays down at the head of each Chapter,
be Demonstrated false, 'tis by no means
Necessary to pursue it thro' all its Consequen-
cies, be they drawn never so logically from it.
I conclude therefore with resuming, That
Jesus Christ himself is the Author and Foun-
der of our Faith or Christianity, and all
the external Proof we have of it is the
witness of the Apostles, and Christianity is
Established or Demolished, according as
their Evidence is true or False.



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CHAP.



CHAP VII.

That if those Proofs are invalid, then is Christianity false.

MR. C——all along supposes that *Christianity* has no other Basis to stand upon, than the predictions of the Old Testament and that the chief of them are urged by the Apostles in the New: In both which having shewn him to be mistaken; it follows that if the Proofs he mentions are *Invalid*, they are not to be depended upon, that's all, and we are to prove our *Christianity*, some other way. Which we are very well able to do, I had almost said without the Assistance of any one Text from the Old Testament, so that here's a Chapter full of fine Reasoning lost through a small Mistake, for want of laying down true Premises: like a Lunatick who fancying himself a King talks Majestically and Looks as significantly as may be, which is very like our Reasoner, and agrees with arguing right from wrong Principles.

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I would ask this great Advocate for Le-
gerdemain, and Destroyer of true Miracles,
How we must understand our Saviour when
he bids his Disciples, if they would not take
his Word, to *Believe him for the very Works* ^{John 14. 11.}
sake : διὰ τὰ ἔργα αὐτοῦ, Exclusive of Prophecy
or any thing else ? Indeed, in another Place
he bids them *Search the Scriptures*, because
they testified of him. But Hence arises no Con-
tradiction, because both the one and the o-
ther were sufficient Evidences of the *Mes-*
siah. The former in particular convin-
ced the unprejudiced, and some of the best
Note, namely, *Nicodemus*, who owns his
Divinity from his Miracles, without any
mention of ancient Prophecies, in which
being a Master in *Israel*, he could not but
be well versed ; *Joseph of Arimathea*, and af-
terwards the famous Rabbi *Gamaliel* him-
self was startled at them. In short, so far is
it from being true what Mr. C—— says, ^{Page 13.}
That the *Miracles wrought by Jesus*, are ac-
cording to the Gospel Scheme, *no absolute Proofs*
of his being the *Messiah*, or of the Truth of *Chri-*
stianity, that if all the Prophecies in the
World, which relate to this Affair, were
lost so long as the Miracles remain undeni-

able, and the Doctrine of the Gospel uncorrupt, we can be in no Pain for full and absolute Proof of his being the *Messiah*, or of the Truth of *Christianity*.

I had almost overlooked a famous Passage in the Chapter under Consideration, where
 Pag. 32. Mr. C—— delivers himself thus: *God can never be supposed often to permit Miracles to be done for the Confirmation of a false or pretended Mission: and if at any time he does permit Miracles to be wrought in Confirmation of a pretended Mission, we have Directions from the Old Testament, not to regard such Miracles.*

See Mr.
 Lesley's

Short and
 Easy Method
 with the
 Jews,
 p. 86.

Since none can work a true and real Miracle but God, it cannot, without the highest Blasphemy, be supposed that God should so much at once set his Seal to a Lie. And it will puzzle Mr. C—— to shew that ever a true Miracle was wrought by a *false* or *pretended* Prophet. If this were but possible, it would destroy all Revelation; for how could we know whether it were true or false? Therefore, where there can be no doubt, as to the Miracle, there can be no Scruple as to the Revelation which it is brought to attest.

For

For this Reason, in the Text quoted by Mr. C—, there is no mention made of a Miracle, as he so positively asserts, but only *Signs* and *Wonders*, and *Dreams*, which may not be true and real Miracles: and it is against *these* that God warns his People, that they be not seduced by them to go after strange Gods. *Signs* and *Wonders*, and *Dreams* are sometimes permitted for the Trial of our Faith. But these *Sign* and *Wonder-Workers*, and *Dreamers*, *Apollonius*, *Vespasian*, *Mahomet*, *Pseudo-Messiah*, or any other Vagabond Pretender to Divinity, did no more than juggle their deluded Followers, they never wrought any real Miracle.

Allowing therefore the Facts recorded in the *New Testament* of *Jesus* to be true, his Mission must be uncontestably proved, and can be but weakly opposed.



CHAP. VIII.

That those Proofs are Typical or Allegorical Proofs.

WE are now come to enquire, What Reliance there is upon *those Texts* of Scripture of the *Old Testament* which are brought by the Evangelists and Apostles in the Confirmation of some Passages relating to the *New*.

They, it seems, are *Typical* or *Allegorical* Proofs, that is, they are to be taken in a Sense different from the obvious and literal Sense which they bear in the *Old Testament*.

Thus for Example, St. Matthew, after having given an Account of the Conception of the Virgin Mary, and of the Birth of Jesus, says, *All this was done that it might be fulfilled which was spoken by the Prophet, saying, Behold a Virgin shall be with Child, and shall bring forth*

forth a Son, and they shall call his Name Emanuel: But the Words, Says Mr. C. as they stand in *Isaiah*, from whom they are supposed to be taken, do in their obvious and literal Sense relate to a young Woman in the Days of *Ahaz*.

Mr. C ——— has here taken great pains to prove what no reasonable Man ever yet denied, viz. *That this Prophecy related to the immediate Deliverance of the King and Kingdom of Judah, from the Confederate Powers of Israel and Syria*: So that it can only at best be a typical, but not an absolute Proof of the Birth of our Saviour. Since he allows me *Typical*, 'tis all I ask: For a *Type* in the Nature of the Thing, must infer an *Antytype*, and therefore cannot have its Completion all at once: 'Tis *St. Hierome's* Opinion, that a *Type* does *partem indicare non totum*. *Quod si enim totum precedat in Typo, jam non est typus sed Historie veritas*.

Besides, that a real Virgin did conceive and bear a Son, who was God manifest in the Flesh, *Immanuel*, came not to pass till the Birth of our Saviour; consequently the Prophecy

Prophecy could not be fulfilled, that is complete in all its Parts till then: But when this did happen, it was not possible for the Historian to pass over a Prophecy, which in the more famous, and even literal Sense, never had its Accomplishment till that Time.

Mr. C ——— does not disallow the two Testaments to have a mutual Dependence upon each other. If so, how can he set subordinate Things in Opposition to each other, without running into Absurdities? The Rule is, *Subordinata* (such as *Type* and *Antitype*) *non sunt opponenda sed componenda*. If Mr. C ——— will be good natured enough to take this Rule along with him, and I take it to be one of those the Apostles made use of, he will find the Texts he urges to be in no such irreconcilable State with the Places from whence they are drawn, as he would insinuate to his Reader.

Pag. 47. Thus again, when our Lord, after the
C. II. I Death of *Herod* was brought out of *Egypt*,
St. *Matthew* makes it the fulfilling of a Prophecy of *Hosea*, *Out of Egypt have I called*

my

my Son: Whereas, says my Author, the Words in their obvious Sense are no Prophecy, ^{P. 46, 47.} but relate to a past Action. Who gainsays? But then at the same time also, the Prophet, who speaks in the Person of God, with whom all Time is present, and who calleth Things to come as though they were, might, I hope, without torturing the Text, have a View to the like Circumstance of our Saviour, of whom the whole Deliverance out of Egypt was but a Resemblance, and who was the Son of God in a more obvious and literal Sense, than a whole Nation taken collectively can be said to be. Besides nothing more common in the Prophetic Writings, than to see the *prater Tense* put for the future, the Time past, for that which is to come.

But some Texts urg'd by the Apostles, ^{ibid.} are not to be found in the Old Testament.

No more are some Passages out of the profane Authors, which they sometimes ^{In Cantic. Can.} quote and argue from. I shall subjoin Origen's Answer to this Objection.

'Tis notorious, says that *Father*, that the Apostles and Evangelists inserted many Texts into the *New Testament*, which we do not find in those Books of Scripture we esteem *Canonical*: But they are to be found in the *Apocriphal* Writings, and are manifestly taken from thence. But we must not for this give place to the *Apocripha*, nor pass the Bounds which our Fathers have set us: For it may be depended upon, that the Apostles and Evangelists who were filled with the Holy Ghost, could distinguish what should be taken, or let alone in those Writings. We cannot without Danger presume to do any such thing, who have not the Spirit in such abundance.

To return to *Allegory*, I must beg Leave to dissent from *Grotius* and Bishop *Stillington*, if they agree, as Mr. C — says they do, in referring that Prophecy of *Moses* in C. 18. 5. *Deuteronomy*, viz. *A Prophet shall the Lord thy God raise up unto thee, from the midst of thee of thy Brethren, like unto me*; to a Promise of a Succession of Prophets, and not immediately to the *Messiah*; because for a Prophet to be like unto *Moses*, in the first and obvious Sense of the Words, it is absolutely

solutely necessary that he be *Supreme Law-giver* and *Mediator of a Covenant between God and Man*, which two Offices render *Moses* conspicuous above all the Prophets of the Old Testament, and concurring in no one Person between *Moses* and *Christ*, and meeting in the latter, do destroy the Notion of a *Succession* of Prophets, and as evidently and literally must mean the Person of *Jesus*, and none other.

The Reason of saying, If *Grotius* and Bishop *Stillingsfleet* agree, is the Question I make, whether Mr. C — has done them Justice in saying so? For not many Pages ago, in this very Chapter, he tells us, that the *Necessity of Allegory and Obscurity* is contended for by an eminent Hand of our own; who upon Enquiry does *not* contend for any such Necessity. And again, That *Huetius* is of Opinion that *Isaiah's* Sign to *Ahaz* must be understood *primarily of the Prophet's own Son*; and that he confirms this his Explication by the Authority of *Eusebius*, *Basil*, *Jerom*, *Cyril*, *Theodoret* and *Procopius*. Let the learned Cardinal speak for himself.

Montagu's
Acts and
Mon. C. 2.
Sect. 2.

Dem. Evan
p. 596.

*Ea quam damus Isaiani hujus Vaticinii mihi longe videtur probabilior expositio, quam qua affertur à Basilio: Is quæ de libro & Scripti-
one dicuntur ab Isaia interpretatur ad verbum (that is, says Mr. C——, Typically or Secundarily, or Mystically, or Enigmatically) Ita vel non multo aliter intellexisse videntur
Cyrillus & Procopius.*

In his Ninth Proposition he says, *Concep-
tum Virginis tanquam signum proponit. Hoc
est velut Rem novam, inusitatam & prodigia-
lem. Quod fuisset secus, si puella post delibatam
Virginitatem, more communi Faminarum conce-
pisset. Hoc argumentum ut oportunum & utile,
valide urgent Justinus, Tertullianus, Orige-
nes, Eusebius, Hieronimus, Basilius, Cy-
rillus & Procopius.*

Huetius in this manner all along disproves the Arguments brought by *wicked and abandoned Men*, as he calls them, for the fulfilling of this Prophecy otherwise than in the *Virgin Mary*.

This gives me an Opportunity to tell my Reader, that all the Objections brought by Mr. C—— in this Chapter are not new.
They

mihi They are all stated and proper Answers
qua given them, in the Seventh and Ninth
ripti- Propositions of the said *Huetius*, and in
rbum the first Part of *Spanheim's Dubia Evange-*
r Se- *lica*, where this famous Prophecy of the Vir-
cally) gin Conception is fully and largely treat-
entur ed of, and cleared up.



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## CHAP. IX.

### *The Nature of Typical or Allegorical Proofs and Reasoning.*

**B**Y the Nature of a Thing, a Body would imagine that an Enquiry was going to be made into the *Properties* thereof, of what sort it is, and whether Good or bad, valid or insufficient. Instead of this, Mr. C—— is about to Examine into the Manner and Method which some Mistaken People only, have injudiciously fallen into in *Allegorical* Interpretations of Holy Scripture: The Nature of which ought regularly to be gathered from the Fitness of the Thing *representing*, to the Thing *typified* or *represented*.

Thus for Instance in *Isaac*, who was a Type of our Saviour, we cannot but observe several Incidents of perfect Harmony and Agreement with Him: As that he was the *Only* Son of his Father, the Be-  
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loved Son, Obedient even unto Death, made a Sacrifice *intentionally* by his own Father, and the like. All which do exactly correspond to so many several Circumstances of our Saviour, who in these and the like Signs, was *represented* by every legal Sacrifice which God appointed. And it is not improbable, that even the Jews making their Children to pass through the Fire to *Moloch*, was grounded upon a Persuasion, that of them should *one* be Born, whose Death should atone for all their Sins.

To Him (*Jesus*) give all the Prophets witness, who at sundry Times, and in divers Manners, spake of Him to the Fathers, They by these Tokens and Messages being daily put in mind of Him, who in the *Fullness of Time* was to free *Jacob* from Iniquity, and *Israel* from Transgression.

Acts 10:  
43.

The Reason why God thus dealt with the *Jews*, was, because they were in a State of Spiritual Infancy: Their Capacities were not enlarged so as at once to take in the Compass of that gracious Dispensation which He intended to grant them. Therefore He instructed them *gradually*, as they were

were able to receive it, by *Elements* proper for Beginners in any Science, by *Types and Figures*, which are the most easy and familiar Way of Teaching, from which the Considerate could not but infer the thing *Typified and Figured*, as easily as a Substance from the Sight of a Shadow, or the subsequent Day from the preceding Dawn.

Fig. 51.

But Mr. C—— would put us upon a wrong Scent, and set us a travelling in a trackless Road, and supposes every Sentence to have but *one Meaning* (which, by the Way, destroys the Type and Figure) but if it may be presumed it has another, will needs have us enquire after that other Meaning, by the help of some *ridiculous Postulata*, which he has collected from no good Authority, and laid down. They are as follow.

P. 59, 60. 1<sup>st</sup>, Reading the Words (of Scripture) not according to the Points placed under them, but according to other Points substituted in their stead.

2<sup>dly</sup>, Changing the Letters, whether these Letters be of the same Organ (as the Jewish Grammarians speak) or no.

3<sup>dly</sup>,

3dly, Changing both Letters and Points.

4thly, Adding some Letters, and taking away others.

5thly, Transposing Words and Letters.

6thly, Dividing one Word into two.

7thly, Adding other Words to those that are there, in order to make the Sense more clear, and accommodate it to the Subject Matter.

8thly, Changing the Order of Words.

9thly, Changing the Order of Words, and adding other Words.

10thly, Changing the Order of Words, adding Words, and retrenching Words.

These Rules give Him occasion to triumph over the Weakness of *Surenhusius*, and to expose his Credulity in admitting them for *Apostolical*; which indeed make *Quidlibet ex quolibet*, and can turn even Mr. C——'s Book into sound Reasoning and orthodox Divinity.

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But I appeal to the common Sense of Mankind, whether it be possible for any Doctrine to gain Credit, the Proof of which is so *whimsically* supported? And to my Comfort I observe Mr. C—— proceeding in no small Number of his Quotations by these very Rules. He has the Courage to affirm, that *nothing can be plainer, than that the Apostles interpreted Scripture by such Rules as these.* Which, if true, what Advantage must it have given the *Jews* in their Disputations with them: Of whom the *Masorites* or *Scribes* spent their Time in computing not only the *Verses*, but the *Order* of them; the *Words* also and *Letters* of *Canonical Scripture*: Who therefore cannot be supposed to admit of the *transposing* or *dividing*, much less the *Addition* or *Diminution* of Words or Syllables. Which, as In P. 40. shews their Industry, so is it likewise, say Pag. 78. *St. Austin, An Argument of God's Providence in the constant and inviolable Preservation of his Truth.*

Allowing *Surenhusius* to have been egregiously imposed upon; have Mankind agreed to be concluded by *Him*? Do all o

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any interpret according to *his* Method? Or who sees not his Foible in this Case, as well as Mr. C——? I can laugh at a Simpleton of my own Side, as well as he, and nevertheless be persuaded of the Truths he defends with much Zeal, tho' small Abilities. The Triumph here gained, is scarce worth boasting of: 'Tis like a Match at Newmarket, where Mr. C——'s *Slyboots* may beat *Surenhusius's* *Creeping Molly*, but not come in within Distance for the Plate.

After all, I will not answer for it, that Mr. C—— has not used Mr. *Surenhusius*, as he lately did *Huetius*: But supposing no such Misrepresentation, will he fall into such an Absurdity, as to accept of no Guide, because one who offers his Service happens to be not well acquainted with the Way? does that One Man's Defect argue Insufficiency in all the rest? Can he be in earnest when he says, *This is the Scheme, and these the Rules* Pag. 77 *which the Apostles followed in arguing from the Old Testament, by which we must understand the Force of their Arguments, which were grounded thereon?* Does Mr. C—— know no better Method of interpreting Scripture, than by

Page 61.

these Rules of *Surenhusius*? What Prejudice and Pride, and Naughtiness of Heart does he betray in all this? Nay he himself declares that he believes not one Word of his whole Chapter, or the foregoing; when in the end of it he exclaims, *Thus the Rabbins establisbes Christianity!*

Rather than pursue this Sneerer any farther; I chuse to sit down and tell him an old Story in my Turn.

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of Reason  
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Once upon a Time, *Authades* being upon a Journey, was met by *Eupithes*, who after a friendly Salutation, asked him whither he was travelling? Whither am I travelling (quoth *Authades*,) that is a pretty familiar Question; however, I will answer it, because I am travelling to *Hagiopolis*. God speed you thither, reply'd *Eupithes*; *Hagiopolis* is a very entertaining Place; but would you give me Patience, I would ask you whither you know the Way thither? Do you question my Knowledge too! says *Authades*; 'tis so you shew your Breeding; but know, Sir, I have Eyes, and Eyes that have guided me hitherto, and never led me out

of



of my Way ; and therefore I need no other  
Conduct for my present Journey. Eyes  
are useful to Travellers, replied *Eupithes*,  
but with Submission, How can they lead  
you in a Way where you are altogether a  
Stranger ? For Example, your Way lies by  
yonder Mountain, and your Eyes may pos-  
sibly lead you thither, because you have it  
in your View, but when you come beyond  
that, the Way is perfectly intricate and ob-  
scure ; and therefore if you will be Safe,  
you must necessarily take a Guide. I take  
a Guide ! reply'd *Authades*, thou Trifler,  
the Advice is an Affront to me, 'tis an ex-  
press Declaration against Eye-Sight, the best  
Faculty that Heaven has bestowed upon Tra-  
vellers ! Must I take a Guide ! Then Fare-  
well Eye-Sight, and welcome Blindness ! Faculty  
away, we have no Use for you. Pardon me,  
Sir, I beseech you, says *Eupithes*, I would  
not have you put out your Eyes, they will  
still be of Use to you, to discern and follow  
your Guide, but if they pretend to  
lead, they must mislead you. Eyes mislead,  
reply'd *Authades*, thou hast not the least Taste  
of Philosophy : Eyes cannot mislead. The  
most accurate Philosopher of all my Ac-  
quaintance

quaintance uses to say of Reason, *That Reason cannot misguide, because if it does misguide, it is not Reason, it is only Inconsideration, Rashness, and Presumption*; and I say the same of Eyes, if they mislead, they are not Eyes, they are only Balls stuffed up with I know not what Ingredients. I am not expert at your Sophistry, reply'd *Eupithes*, but I heartily wish your Wellfare, and therefore think my self obliged to make you aware of an Instance, wherein I know not how your Eyes can avoid mistaking. The Road is distinguished by several *Mercuries*, some white, some yellow, the yellow point out the right Turnings, the white, those that must be avoided. Now, Sir, I observe that your Eyes are tinged with the Jaundice, and notwithstanding that, give me leave to say they are Eyes still; but being so affected, they will certainly mistake the Colour, and make every Statue appear yellow. Still most deplorable ignorant! cries *Authades*, Dost not thou know that the Eye-sight is the only Faculty that God has given us to judge of Colours by? And can Eyes mistake Colours? Then surely we are very hardly dealt with. And so farewell, thou luckless Pretender to Advice.

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Rea With his Farewell, on he Travels to the  
guide, Mountain before him, and was no sooner  
Rash- come thither, but he was met by *Philan-*  
same der, a Man who had devoted himself to  
not Charitable Offices, and therefore in Com-  
up passion to those who Travelled to *Hagio-*  
s. I polis, he made his Abode there in a Cot-  
d Eu tage, offering his Conduct to all that passed  
e, and by; and the same he offered to *Authades*:  
make But he observing *Philander's* humble perso-  
know nage, and mean Habit, and that his Air was  
king, not assuming, as all theirs was whom he  
Mer- was wont to admire, despised the Overture,  
cu- and told *Philander*, he took it in Scorn that  
point one of such a contemptable Appearance  
those should pretend Information to him: For,  
serve says he, know that my Sagacity and very  
faun- first Guess, amounts to a better Direction  
leave ng fo than I can expect from all thy pretended  
the Experience: But, in short, I take thee for a  
appear Cheat that lurkest here only to catch the Re-  
cries verence of those thou abusest; and such  
Eye- Cheats I perceive are very common.  
given

Eyes *Philander* replies, Sir, I am very Sorry  
are you will not give me leave to serve you;  
well, but, before we Part, pray suffer one Questi-  
on



on from me. Are not you, Sir, I pray, one of that Family they call the *Deists*? For I observe, when any of them come this Way, they always treat me on this very manner. I guess'd thou wast bold enough, cries *Authades*, and now thou hast shew'd it by reflecting upon such a Family of Gentlemen, whereof many are of great worth, and exact Philosophers: But I think it not convenient as yet to own my self one of them; and so for a small Experiment of thy Skill, I will venture my self with thee some part of my Journey. Sir, reply'd *Philander*, it will be a Pleasure to me to see you make an happy Progress; but that you may do so, suffer my Advice, that you leave off this Opiniatry and Conceit to which I perceive you have addicted your self; for I never knew any succeed in this Way, that were not Humble and Tractable. Keep close to me therefore, and renounce your own Wisdom; neither distrust me, nor dispute with me, but remember that I am your Guide, and a Guide cannot profit without entire Submission. What, Sir, says *Authades* in a Rage, you my Guide! and I renounce my Wisdom! Know, Sir, that

y, one my Wisdom is as good as your own; Is  
 ? For *ours from Above? So is mine too*; I will not  
 e this enounce it. And what! you my Guide!  
 his very thought like a Thief as you look, you in-  
 bold ended to steal this Honour from my Eyes,  
 i ha but you shall not; for know, I will never  
 Family depart from this, That *my Eyes are my Guide*,  
 great and they shall have the Credit on't at my  
 think Journey's End. Alas, reply'd *Philander*, I  
 y fear we are not like to hold long together,  
 iment and yet I will be as indulgent to you as  
 with can; I will therefore allow that your Eyes  
 r, shall, in a limited Sense, be called your  
 to me Guide, but it is only to observe and follow  
 ; but me; for my self must be the Leader both  
 that of you and your Eyes, or else you will ne-  
 once either come to the End you presume upon.  
 your Sir, you are mistaken reply'd *Authades*, I  
 n this have, an Expedient for this too, for know  
 table I will both follow and lead together. For tho'  
 ound you *go before*, yet take Notice, I am Judge  
 e, not of your Discretion and Conduct; and when  
 I am I like not the Road you lead me in, I shall  
 with oblige you to take another; or else you  
 says must expect Correction from me. Oh!  
 I re now, Sir, says *Philander*, I am sure I know  
 that

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your Relations, they are those we call *Socinians*, whose Fashion it is when they come here for my Direction, to take me violently by the Shoulders, and if they like not the Path I lead them in, they immediately force me to another, which they pretend to like better; and so I lose all my Pains upon them, and therefore am more willing to shun them for my own Quiet. I thought thou hadst no better Understanding, reply'd *Atthades*, for although I do not own my self of that Family neither at present, yet I must tell thee, they are Men of Noble Spirits, and free Enquirers into Truth, and would rather err with their Ingenuous Freedom, than creep into Vassalage to thy Pedantry and Forms. *Adieu!*

I leave the Application to the Reader, and to our *Reasoner*, to make what Exception he thinks fit.

And now I deliver him over for the remaining Part of his Book, into the Hands of Mr. *Whiston*, whom it chiefly and principally concerns; after transcribing a Passage of

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two out of his eleventh Chapter, which is the Conclusion of the *Grounds and Reasons, &c.* whereby the Reader will gather the Design of the Book, and the Principles of its Author.

The Author of those Books, says he, (the Old Testament) being convinced long before the Pag. 80. Publication of them, that the Gospel was to be preached to the *Gentiles* as well as the *Jews*, must be supposed to design their Books for the Use of all Men, for *Gentiles* as well as *Jews*. To both whom *therefore* they *reasoned Allegorically* in those Books.

The next Page.

There has been for a long Time, and is at this time, as little Use of *Allegory*, in those Pag. 81. respects among them, (*Jews*) as there seems to have been during the Time the Books of the Old Testament were written; wherein there appears not the *least Trace of a Typical or Allegorical Intention in the Authors, or in any other Jews of their Times.* And

The

Pag. 90. *The Jews* now contend for one single  
 Sense, against any Allegorical of them,  
 (Prophecies) and argue against Allegorical  
 Interpretations, as absurd in themselves, no  
 less than *Atheists*, *Deists*, and *Sadduces*, or  
 such (Rational) Christians as *Mr. Whiston*.

F I N I S.



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